All the Men of the Lutheran Church for the Whole Task of the Church

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JUNE 1947

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Volume XXVIII
Number Six

Lutheran . . . Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of The United Lutheran Church in America

Pro Deo et Patria

Seven stalwart sons of Trinity Lutheran Church, Springfield, Ohio receive the highest award in Scouting.

(Turn to following page for description)

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LUTHERAN MEN . . .

JUNE

Vol. XXVIII **Issue No. 6**

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Our Cover Picture . . .

Members of Trinity Lutheran Church, Springfield, Ohio, who are Explorer Scouts of Post No. 1, Troop No. 38, Tecumseh Council, Boy Scouts of America. These seven young men were awarded the Pro Deo et Patria Award in Scouting, on Scout Sunday, February 9, 1947. Reading from left to right, they are: the Rev. Daniel J. Uhlman, S.T.M., Pastor of the Church, and Post Chaplain; Explorer Ranger, David Van Gundy, 18 years of age; Explorer Woodsman, William Dillahunt, 20 years of age, a Naval veteran; Explorer Ranger, Dwain Bartley, 20 years of age, an Air Corps veteran; Explorer Frontiersman, John Massie, 17 years of age; Explorer Frontiersman, Leonard Dillahunt, 17 years of age; Explorer Woodsman, Robert Beers, 21 years of age, Army veteran; Explorer Frontiersman, Darrell Bartley, 16 years of age. The pastor of these young men is blind. Through many years of service in Trinity, he has endeared himself to his people. In addition he has found time to become a recognized and respected civic leader.

The Editor's Personal Paragraphs

Watch Your Words

A careless word
May kindle strife;
A cruel word
May wreck a life.

A bitter word
May hate instill;
A brutal word
May smite and kill.

A gracious word
May smooth the way;
A joyous word
May light the day.

A timely word
May lessen stress;
A lovely word
May heal and bless.

—Grenville Kleiser

●

Lutheran fellowship
across Synodical lines is increasing. It is significant of the urge of our laymen to get together. Their purpose is frankly to unite American Lutheranism. They are becoming impatient with their clerical leadership in so far as it stands in the way of union. The Lutheran Laymen's Fellowship of our nation's capital has elected Harold E. Hegstrom as president. He is a distinguished Augustana laymen, one of their representatives to the National Lutheran Council and the head of the National Training School for Boys. Our own Martin McGrory is secretary. They have from 75 to 100 men at their luncheons.

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THIS WORLD will not be redeemed by those who have not themselves been redeemed.

—Christian Advocate.

"Help
the Germans to help themselves" is a good sound principle of relief. It has seemed that our American policy has lost sight of this principle. It is not only tragic for Europe but promises long and expensive investments in relief by America, when the means for self-support are taken away from Germany. LWA has just shipped 8,297 pounds of seed to the American, British and French zones. The seed was tested for quality by our agricultural Department. This investment is above criticism.

●

"Have you got your vacation plans all figured out?"

"I don't have to do any figuring. My wife decides where I'll go, and my employer decides when."

—Word Call.

The American Lutheran,
a monthly published by the American Lutheran Publicity Bureau and edited by members of the Missouri Synod, has come out frankly for membership in the National Lutheran Council. This brave statement by this influential journal is reported by our NLC News Bureau. We offer its comment in full, for the significance of this action can not be over-estimated.

"It is utterly impossible to find any Scriptural reason against such a step," declare the editors in an open letter to the clergy and laity of the Missouri Synod on the question of Lutheran fellowship and cooperation.

"The new constitution of the Council," the letter adds, "permits every constituent body to choose its own areas of cooperation. If there are some fields of work of which we can honestly say that our cooperation would not help to build the Kingdom —and that is finally the only question involved—we can stay away from them."

Insisting that the question of membership should not be befogged by the statement that we can cooperate and still stay out," the letter warns that "the hour is too late for that" and "is the organizational approach at its worst."

To cooperate when it is to our advantage as an organization and to refuse to do so when we think we can go it alone is unfair. That privilege can and should belong only to members of the Council. If we want to share in the advantages of the Council, we must also assume our part of the burden of responsibility."

Delegates to the Missouri Synod's centennial convention at Chicago in July, the magazine suggests, should sit quietly in their seats and ask only one question when the issue is discussed, "Is the argument which is being presented with such fervor really Scriptural."

"The burden of proof," it adds, "lies with those who would say 'No' to the question of our membership in the Council. They must bring proof that it is forbidden by the Word of God. And that, brethren, cannot be done."

Discussing the importance of Missouri's relation to other Lutheran bodies, the American Lutheran sees closer fellowship and cooperation as "a clear, ringing answer to the challenge of the new century now dawning upon us."

"A dying Europe and a boiling Asia need the Gospel for life and peace," it says. "During the past triennum our officals have labored valiantly in an effort to do at least a small part of the things that ought to be done. They have been handicapped by the present state of affairs between the Missouri Synod and the National Lutheran Council, and we are certain that a God-pleasing decision in this matter will be reached by the convention."

Noting that "the trend toward sound confessionalism, the most striking feature of Lutheran history in America during the past fifty years, is continuing and growing," the magazine urges that the convention be marked by "a grateful recognition of the fact that the Lutheran Church is moving steadily toward a greater unity on the basis of the Word and the Confessions."

"The awareness of this fact in Lutheran history," it says, "will then enable us to find God-pleasing and positive courses of action which will accelerate that process and eventually lead to the complete unity for which our Lord prayed in the Upper Room."

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"Work," said an observant lad, "is something that other people think of for you to do. Play is what you think of yourself." *—Baptist Observer.*

●

FBI
assistant director Tamm spoke before the National Catholic Education Association recently. Here are extracts from his address. As they say in some parts of Pennsylvania "He has right!"

"Juvenile delinquency results not only from the indifference of adults but from the fact that "the world has lost its sense of sin. Is it any wonder that so many millions of Americans, bewildered by the situation with which we are confronted abroad and at home, look back with the feeling of desperate longing to their own days when the teaching of love of God went hand in hand with the teaching love of country"

"That was the day before the arrival of the debunkers, the distorters of truth, the God haters, the debasers of values and the neo-pagans. They have had their day, and mankind in following them, has been through the Gethsemane and experienced the Golgotha of two world wars.

"We have developed an immunity of indifference. Crime is committed in the overwhelming number of cases because the offender does not possess a sufficiently strong sense of moral responsibility."

Teacher: Correct the sentence, Before any damage could be done the fire was put out by the volunteer fire brigade.

Boy: The fire was out before any damage could be done by the volunteer fire brigade. —*Watchword.*

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Kitchener,
Ontario, Canada wil be the scene of a great rally of Lutheran men in famous Victoria Park, Sunday, June 29th. This year the Executive committee of the ULCA Brotherhood will be meeting over this week-end and will share in the celebration. The editor of LUTHERAN MEN is scheduled for the address. The entertaining committee hopes that many of the Lutheran tourists who will be in eastern Canada this June may plan on attending this rally. For information write to Mr. Armin M. Bitzer, 87 Benton St., Kitchener, Ontario. The welcome sign is neon lighted and hanging high!

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Tom: "Pete, your wife's diction is perfect."

Pete: "Yes, and so is her contradiction." —*Watchman-Examiner.*

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Dr. Edwin Moll
is still in Palestine watching over our Lutheran interests there. He is sending two young Arab students to America for ministerial training. Two Lutheran pastors who had to turn to teaching in order to eat, are now to be returned to full-time pastoral service. Another man, Mr. Elias Shehaddah, headmaster of the Beit Sahur School is to be prepared for ordination by Dr. Moll. What a dramatic story we will have one of these days when Dr. Moll can return and report on his efforts to save Lutheran interests in the Holy Land. We pray that he may be protected during these days of terror there.

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"I never bluff about my goods," said an umbrella dealer; "I always put up or shut up."

—*Biblical Recorder.*

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Dr. Stewart W. Herman, Jr.,
has resigned his work with the Department of Reconstruction in Europe in the hope of returning to pastoral work in America. He is being urged to remain at his post for his intimate knowledge of the situation is invaluable. He is the author of two important books "It's Your Souls We Want" and "The Rebirth of the German Church." He has given some of the best years of his talented life to the work of reconstruction and his insights will be a real contribution to our understanding of European problems when he can return.

Lutherans Active in World Council

World Lutheranism was strongly represented at meetings of the Provisional Committee of the World Council of Churches at Buck Hill Falls, Pa., April 22-25. Lutheran leaders taking an active part in the deliberations were: left to right, Dr. Nils Ehrenstrom of Sweden, director of the World Council's research department; Bishop Gustaf E. Aulen of Sweden; Dr. Martin Niemoeller, vice chairman of the Evangelical Church of Germany; Dr. Abdel Ross Wentz, chairman of the American Section of the Lutheran World Federation; Dr. O. Frederick Nolde, associate director of the Commission of the Churches on International Affairs; and Dr. P. O. Bersell, president of the Augustana Synod.

—NCL News Bureau Photo

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Happiness Adds and multiplies as we divide it with others.

Biblical Recorder.

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The Canadian Lutheran Council
was not organized as it had been hoped when it was discovered that its proposed constitution had not been approved by at least three of the general Lutheran bodies represented in it. Only the Augustana Synod and ULCA had acted on it. The provisional chairman, Dr. N. Willison of our Saskatoon College and Seminary, resigned and was succeeded by Rev. Mars Dale, president of the Canadian District of the Norwegian Lutheran Church. The delay in organizing the CLC is a great disappointment to most Canadian Lutherans.

Some people use language to express thought, some to conceal thought, and others instead of thought. —*News & Views.*

●

The Lord's Acre
offers a fine opportunity for the rural church to practice stewardship. Down in West Virginia the children of a 4H club heard about the plan as it was being worked by a nearby church. So they asked to raise some crops for the Lord too. As a result some of the members became members of Sunday school and church. Stewardship and evangelism cannot be divorced. The following report is from Pastor Milton Moore of Scribner-Ridgley parish Nebraska Synod. We would be glad to have reports from other parishes where this plan is working.

"Our Church grounds contain 7 acres. 4 acres are occupied by the parsonage, church and cemetery. 3 acres are farm land. Up to 1945, they always rented it out for $10. That year prices were up so high, they upped the rent to $15. Then no one wanted to rent it; so the Brotherhood took it over. In 1945 they realized $132. This year it brought $232.

This is our plan of procedure: At the congregational meeting the Brotherhood is encouraged to farm it. Then one member buys the seed for his part. Another lists it, and others take over each necessary part of the farming of it. Those left without a task come together at corn picking time and corn shelling time. Our only trouble is that 3 acres is so small a plot that it almost makes it inconvenient to try to farm it. Perhaps later we will get more land to farm."

●

Judge: Jackson, do you realize that by leaving your wife you are a deserter?

Jackson: Jedge, if you knew that woman like I do, you wouldn't call me a deserter. I'm a refugee."

—Biblical Recorder.

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Dr. E. E. Stauffer
has long been a brotherhood booster as well as an old friend of the editor. It is a joy to join in the tributes paid him by the Kansas Synod in recognition of over 50 years service within its borders. A half century continuous service in one synod well deserves the banquet given in his honor at the last convention. We read the weekly news sheet coming from his congregation, St. Paul's Wichita, and there are no signs of any let-down in the pace at which he is leading his people. There is the vigor and daring of youth. No wonder his people support his program. May God give pastor and people many more years of comradeship in service.

We have been asked frequently whether the term of service of a pastor should be long or short. One good friend refused to stay longer than ten years in any pastorate. He might have remained longer for his people always protested his leaving. That may have been best for him. We refuse to make any generalizations. Length of service depends on the man and the congregation. Certainly it is a glorious tribute to both when they can work for many years and lose nothing of the vision and vigor with which most pastors begin their pastorates.

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"Our Lutheran Faith"
is a new "Reference and Guide for Adult Instruction." by our old friend Dr. John B. Gardner. The introduction is by Dr. R. R. Belter. He writes "To be grounded in the fundamentals is to be soundly grounded." Adults under preparation for church membership will be sure what they believe if they follow this series of lessons.

Pastors frequently ask where they can secure the outlines of lectures to be given an adult class. Here is the answer. Dr. Gardner is conservative in his theology and understands the educational processes that will best serve an adult class. He knows his methods are workable because he has used them for many years successfully. This text is published by The Lutheran Literary Board, Burlington, Iowa at 60c.

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Herbert Hoover: "The dismemberment of the German state and the attempt to reduce German people to a level of perpetual poverty will some day break into another world explosion."

●

Dr. G. Elson Ruff,
editor of The Lutheran was elected secretary-treasurer of the Associated Church Press at its recent convention. Mr. Erik W. Modean of the NCL News Bureau is the new vice-president of the National Religious Publicity Council. So our Lutheran men gain increasing recognition in inter-church circles. Congratulations to both!

The teacher was giving the youngsters a mental drill. "Now, Bobby, tell me which month has twenty-eight days in it."

Bobby had forgotten. After a moment he had the answer. "They all have." —Christian Observer.

●

Lutheranism in Hungary
is reported as experiencing a great awakening by Bishop Lajos Ordass who is in America on a seven weeks tour.

More are attending church services than ever before and the parishes must hold three or four services each Sunday to care for the crowds. With regard to Bishop Ordass' visit we quote the NLC News Bureau as follows:

During his visit here, Bishop Ordass will contact Lutheran leaders and visit Hungarian Lutheran congregations as a preparation for the Lutheran World Federation meeting in Lund, Sweden, June 30 to July 6. He also plans to visit Swedish congregations here, since he spent considerable time studying in Sweden and speaks the Swedish language fluently.

His itinerary included attendance at three United Lutheran Church synod conventions. They are Ohio synod at

LWA in Person

Theodore G. Tappert (left), professor of church history at Mt. Airy Lutheran Seminary, Philadelphia, is welcomed at Geneva by Dr. S. C. Michelfelder, secretary of the Lutheran World Federation and material aid chairman of the World Council of Churches. Dr. Tappert, arrived to serve as Dr. Michelfelder's assistant, left immediately for Germany, where he is assisting in planning for church youth camps next summer, to be aided by Lutheran World Action, Church World Service, and the World Council. Dr. Tappert will also assist the Central European commission of the LWF prepare its report for submission at the federation meeting at Lund, Sweden, this summer.

—NCL News Bureau Photo

Dayton May 5-8, Michigan synod at Detroit May 12-14 and Ministerium of Pennsylvania at Ocean City, N. J., May 19-22. He will visit individual congregations in New Brunswick, N. J. April 27; Perth Amboy, Newark and Caldwell, N. J. April 28-30; Buffalo, N. Y., May 4; Lorraine and Cleveland, Ohio, May 11; Pittsburg, Pa., May 16; Bethlehem and Allentown, Pa., May 18; Rock Island, Ill., May 25-27, and Minneapolis, Minn., May 29-June 2.

The youngest of the four Lutheran bishops in Hungary, Bishop Ordass was born on February 6, 1901, in Torza, Hungary. He began his theological studies in 1920 at what was known as the provisional theological high school in Budapest, going from there in 1922 to Halle, Germany, where he had a year's scholarship.

When he returned to Hungary he studied under the newly organized theological faculty in Sopron and was ordained in 1924. After postgraduate study in Lund and Uppsala, Sweden, he returned to Budapest as pastor and went from there to Cegled in 1931. He was installed as bishop in Budapest, September 1945, succeeding Bishop Raffay.

In discussing present-day conditions in his homeland, Bishop Ordass said the greatest need now is for clothing. It has been impossible to buy clothes the past seven years, and what is now available sells for exorbitant prices. A man's suit costs the equivalent of three months' pay.

He expressed great appreciation for the assistance given to his Church through Lutheran World Action. The funds allocated by LWA have been used for the child-feeding program, to supplement the salaries of religious workers and to aid in the maintenance of two deaconess houses and the seminary at Sopron.

●

Lighthouses blow no horns; they only shine. —*D. L. Moody.*

●

A Declaration of Peace is the basis of a movement, launched in Minneapolies, last month. It was founded by an American soldier, John H. Myers of St. Paul. He had been wounded in New Guinea and lay aside an Australian soldier. His comrade died and he said, "As Iwatched the medical attendants cover the body of my comrade and remove it from the tent, I made a resolve that, if I were spared, I would do everything possible to see to it that the man had not died in vain and that war and its unnecessary bloodshed should never be known to man again." He told his story before a group of church leaders representing Catholics, Jews and Protestants. Among them was Dr. R. H. Gerberding, president of our Northwest Synod. They drew up a Declaration of Peace and are now promoting its acceptance by church people everywhere. Here is the declaration:

"For the glory of God and the preservation of our country and

"In honor of those who have given their lives that peace might be secured, I do solemnly declare:

"That peace must be preserved. That peace must be preserved in honor and dignity. That peace shall be preserved through the efforts of men to respect one another's rights and needs. That peace shall be preserved through the efforts of nations to respect one another's rights and needs. That peace shall be preserved through fair dealing and extension of opportunities. In support of which I therefore endorse and subscribe to the objectives and principles embraced by this movement."

Sponsors of the new movement emphasize the fact that it is not a pacifist organization.

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A LITTLE RUMOR is a dangerous thing. —*Christian Advocate.*

●

Hats off to Augustana! It is the first general body to over-subscribe its $10,000.000 LWA quota. Reports on April 21st showed three synods past the three-quarters mark: Lutheran Free Church 77.3%, United Evangelical 76.8% and Evangelical Lutheran 76.6%. The ULCA stood at 65.2%. Mighty efforts are necessary on the part of our ULCA men if they are not to stand ashamed before the Lutherans of the world. Each Brotherhood should discuss the situation and act generously and quickly.

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THE BEST AND most beautiful things in the world cannot be seen nor touched, but are just felt in the heart. —*Helen Keller.*

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The prayers of the chaplains in our two national legislative bodies may seem futile to many. Yet the very fact that chaplains are appointed for this task is a testimony to the place of religion in our national life. The following prayer was delivered by the new chaplain of the Senate, Rev. Peter Marshall. The windy debate that followed it suggested that the senators did not listen very closely. It is a good prayer anyway. It might not be out of place at some Synodical sessions.

"O Thou who has the words of eternal life, help us to cultivate proper speech. Surrounded as we are in this city with noble inscriptions of the plain, stirring words of wise men, may we say what we mean and mean what we say. And may it be worth saying.

"Teach us economy in speech that neither wounds nor offends, that affords light without generating heat. Bridle our tongues lest they stampede us into utterances of which, later, we shall be ashamed. This we ask in Jesus' name. Amen."

●

Son: Dad, what is the greatest waterpower resource known to man?

Dad: Woman's tears.

—*Western Recorder.*

●

Ga-A Synodical Brotherhood is collecting $10,000 to provide for a Synodical parsonage for the new full-time president, Dr. C. W. Linn. By the way, greetings to Dr. Linn from Lutheran men everywhere! It is good to know that another Synod is to be led by one who has always shown his deep interest in the Brotherhood. Congratulations to the Ga-Al Brotherhood for undertaking a worthy task. The day is past when our men are afraid to ask for money for the Lord's work.

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A GOSPEL that does not begin with the individual will not get far as a social gospel. —*Christian Advocate.*

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Confessional, rather than geographical representation, will undoubtedly be adopted when the World Council of Churches holds its first meeting. Dr. A. R. Wentz, president of Gettysburg Seminary, is largely responsible for the wording of the amendment to the constitution that will provide for this. The Lutheran World Federation strongly urged this change.

●

If you lose your temper
it is a sign
that you have wrong on your side
—*Chinese Proverb*

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Two Christian newspapers will soon be published in Germany. They are possible because LWA is supplying the paper. Both will have a strong Lutheran character. Professional journalists will insure a high quality newspaper. Paper has also been supplied for printing a Lehrbuch and Bible History for the Russian zone and for Bishop Lilje's new book "Luther". The first 5000 edition of "Luther" has already sold out and a second edition is being printed. 3000 copies of Schlink's "Theologie der Lutherishen Bekenntnisschriften" are also to be printed. No one can overestimate the importance of these LWA investments.

Guest Contributions

Presidential Message . . .

One of the frequent questions asked me in my travels is "What does the Brotherhood of the United Lutheran Church in America give us for our dues?" This is a pertinent and quite important question. We must not pass it over lightly. Among the many things are these:

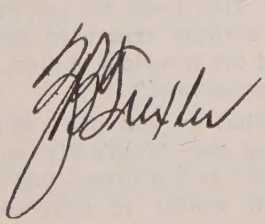
1. It gives us organization from the top to the bottom. It ties together the Synodicals as the ULCA ties together the Synods. It readies us and unifies us for organized effort. Let us not forget that these are days of highly organized effort.

2. It gives us LUTHERAN MEN, *one of the very best church periodicals. Its topics for monthly programs in the congregational Brotherhoods are unexcelled. Their preparation and editorship assures their superiority. Busy brohthers need these helps.*

3. It gives us a live Boy Scout program in the ULCA. During the past biennium under Brotherhood direction there was an increase of approximately 22% in scouting and cubbing in our Church.

4. It promotes evangelism, education, and stewardship through the many tracts, suggestions, helps, etc., sent out to the many Brotherhoods in the ULCA. In it we see the educational processes at work.

5. And now we look forward to a more energetic and more effective program through strenuous secretarial field assistance. To do this we must organize and pay dues. Help strengthen our finances and we will make the impact of a real Brotherhood program felt.



LWA – "The One Big Right!"

We hear so much of European need, we must not forget Asia. This N.L.C. News Bureau story will hold your interest.

"When all seemed dark and wrong, and faith weakened, the work of Lutheran World Action seemed the one big RIGHT amid it all and made the Church a real vital thing to me."

In those words, a brilliant missionary doctor in China pointed up one of Lutheran World Action's greatest accomplishments — the rescue and preservation of Lutheran Orphaned Missions, cut off during the war from their headquarters in Norway, Denmark, Finland and Germany.

To undergird and strengthen these missions, Lutherans in America devoted nearly $1,600,000 in the six-year period, 1939-45. Another $1,-500,000 was allocated from the 1946-47 LWA appeal, and $525,000 more will be set aside from the 1948 LWA campaign for the same purpose.

The doctor's testimony to the work of Lutheran World Action is underscored by a report from Dr. Henry Cornehlsen, Jr., a representative of the American Section of the Lutheran World Federation, who has been associated with Dr. Daniel Nelson, China relief director since last October.

Writing from Hong Kong, Dr. Cornehlsen described a recent visit to South China to contact orphaned missions. The trip found him "sailing in pirate infested waters on tiny Chinese motor boats, up and down rivers in interior China on a kind of glorified sampan. Through mountain ranges of enchanting beauty but never knowing when a guerrilla band might swoop down from the mountains. And then riding on buses in their last stages of use as they climbed tortuous mountain passes in a rainy spell to go around at one place six S curves, not hair pin but S curves, stopping in the extremity of the curve to back up in order to make the turn safely."

"But the hazards and inconveniences," Dr. Cornehlsen stressed, "even the discomforts of mosquitoes, are nothing compared to the soul-stirring which Lutheran World Action has meant and is meaning to the work of Christian missions in China.

"Think of one half of the population of a Blind Home for Girls, or forty girls, dying directly or indirectly of starvation. It could have been and would have been more but Lutheran World Action heard of it and came swiftly to the rescue with food and other supplies."

The home referred to by Dr. Cornehlsen is the Heart-Light Blind Home of the Hildesheim Mission of Germany, run by the wonderfully capable and sacrificing Miss Alwinna Berg. When Dr. Cornehlsen arrived there unexpectedly, she was in another city, four days away by river boat, seeking supplementary funds for the home by canvassing day after day among the Chinese in Swatow.

LWA's representative also visited the Ebenezer Blind Home of the Hildesheim Mission at Hong Kong, conducted by Miss Sophie Moritz, another able, consecrated Christian. Ebenezer's orginial home, near the city in a choice location overlooking the sea, has been completely stripped and looted, even of window frames and floors. The home has been able to rent a building from a wealthy Chinese, but it is located in the hills where malaria takes a terrific toll. The rebuilidng of the original home for this group seems the only real solution to its future.

Some miles inland from Macao is situated the Chunk Kwong Blind Home at Shekki, whose history during the past few years reads like a western thriller, according to Dr. Cornehlsen. Two lone women missionaries, Miss Lucie Fournell and Miss Erna Singer, refusing to desert their blind charges, stayed on at the home outside the city, without protection "except the inner light, the rightness of their cause."

In no man's land between the Japanese and Chinese lines, their buildings were hit by machine gun fire, their cook was killed, their devotions interrupted. Often the Japanese soldiers entered unannounced. But these fearless women stayed on. Their blind charges had no home but this home, no mother, no father, no known relatives. And finally, there were no funds.

Learning was stopped in order to spend all the hours on knitting, in order to sell the products to buy some rice. There were days upon days when at dawn there was no prospect but faith for food for the evening. Often none was forthcoming. Weakened by the ordeal, the women and girls stayed in bed to save energy. Then Lutheran World Action heard of their plight and helped them.

"At Shekki, I met a child with a doll strapped to her back," said Dr. Cornehlsen. "I call her 'little mother' for she ever wants to play the mother. She smiles. She is 'the mother.' Also she has food. And there is always love. God is love. They learn to know in these blind homes. They sing of it to me and for their hearts' joy day after day. Unwanted as girls and as blind, they have found a haven for their bodies, an anchor for their souls."

Outside Hong Kong is the famed Tao Fong Shan Christian Institute, the Lutheran mission to the Buddhists and Taoist monks. In its dire need, Lutheran World Action supplied help. In a setting beautiful beyond belief, this mission has had as many as forty monks in attendance, listening to lectures on Christianity and imbibing the spirit of the Scandinavian, Norwegian, Swedish and Danish missionaries in charge.

The Berlin Mission, operating out of Canton and one of the largest mission enterprises in China, faces desperate needs. The Chinese church members suffered much through looting, destruction by fire, and other ravages of war. The native staff of the mission has been reduced from 77 workers in 1936 to 39 in all. The foreign staff has been cut to little more than a third of its former strength. Of 14 schools, only four are left.

"It is a grim picture," Dr. Cornehlsen said. "But there is light. Lutheran World Action is the great RIGHT in the midst of the darkness. Dollars converted into life for blind girls in the interior of China, into hope for sacrificing missionaries, relying on those Christians who care!

"Dollars converted into educated minds, strong clean bodies, into souls founded in Christ! Dollars converted into the foundation stone of a new China, one of democracy's greatest fears and strongest hopes. A China in chaos and confusion now but a China in Christ would be a China born anew to a greatness to aid the world.

"Gifts to Lutheran World Action makes carrying on possible for mission work among hundreds of thousands of Chinese. There is no alternative but to give if we know our Lord and His Word, that every knee shall bow, every tongue confess Him Lord."

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Jottings from A Journal . . .

By Charles Masheck

Most of us put something in our lives before everything else. It seems somehow that God has created us so that we can only deal passionately with one thing at a time. Events come marching single file down the paths of our personalities.

Christ's "seek ye first the Kingdom of God . . . " must always be matched up against what we want most of all out of life. We give a personal priority to what we consider most important. We put something first because we believe in that something more than anything. "As a man thinketh in his heart, so is he."

Maybe we want more than anything to buy a new car, or to own a fifty acre farm. Maybe a new wardrobe or going to college is at the top of our list. Perhaps we emphasize a bigger bank account—if we can bypass some of the high prices, or maybe we want to start a business of our own where we can be our own boss.

At first this important something is but a dream, a romantic fancy that seems to hold all the joy and rapture of life in a neat little package. It gathers importance as we go along. But it takes a lot of effort to make a dream come true because wishing doesn't make it so. Even works of art are "one tenth inspiration, and nine tenths perspiration" as somebody said.

So we go to work. We study and save; we plan and we economize; we hope and we sacrifice. When the dream comes true, how often we discover that the joy and the happiness have escaped us.

There is nothing quite so disillusioning as dreams that have backfired. Maybe it's because they have too much of earth in them, and not enough of the stars.

The going becomes pathetic when the ideals we have sacrificed for become tarnished, and we are left with the stinging memory of wasted opportunities.

How often the dream of the reality is greater than the reality of the dream! It is better to have ideals that do not tarnish with time, but grow brighter as we search and never reach.

Said Carl Schurz in 1859, "Ideals are like stars. You will never succeed in touching them with your hands. But, like the seafaring man on the desert of waters, you choose them as your guides, and, following them, you will reach your destiny."

"Vanity of vanities, all is vanity", said the Preacher, and he must have been thinking of earthly cravings. How vain is a comfortable purpose! How futile it is to give a first class loyalty to a second rate cause.

Instead of breathing in life to the full, thinking deeply, living greatly, we latch on to the nearest comfortable purpose, and spend our days fulfilling its apparent worthiness—only to end up realizing that we have squandered a lifetime. We are content to play second fiddle while the first fiddler's chair remains empty.

We build our house on the most convenient idea by squatter sovereignty instead of heeding the adventure beckoning in "Follow Me."

Then what happens? We get so attached to a mundane ideal that we become embittered if it is not fulfilled for us. Perchance the dream comes true, and then pride moves into our hearts instead of gratitude. Too often either success or failure becomes an obsession. We have so little understanding of the "how" and the "why" and the "Who" as we pursue the "what".

Jesus saw this same weakness in the rich young ruler who came asking, Master, what shall I do that I may inherit eternal life?"

Christ answered, "One thing thou lackest, Go thy way, sell **what** thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross, and follow me."

"And the rich young ruler was sad at that saying, and went away grieved for he had great possessions."

Jesus sensed that the young ruler had put his farm and property before all else, and that if he were to have eternal life, there must be a new order. The things we put first have to be entirely ransacked as we "seek first the Kingdom of God, and all its righteousness."

What do you place above everything else? What's first on your program? Is it a dream that'll backfire? Is it worthy of your calling as a

Christian? Is it an ambition that will finally wreck your life, even if, by the grace of God, it spares others? Is it something giddy—not worthy of your personality, your talent, your skill? Is it nothing at all—just a drab routine that takes the meaning out of your weeks and days?

Or is it, by serious chance, a decision that asks, "What think ye of Christ—whose Son is He?"

A great American of the last century, James Russell Lowell, put it this way,

"Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side."

At the end of a long life service to a people he saw grow from slavery into a splendid nation, Moses called together the children of Israel. He stood on the side of a mountain and said to the men and women who were so dear to him:

"To-day I am one hundred and twenty years old, and I can no longer move about. The Eternal God has told me that I may not cross the Jordan, and come into the land of Promise."

"So I have called you together, and here and now I call heaven and earth to witness against you that I have put life and death before you, the blessing and the curse."

"Choose life then, that you and your children may live by loving the Eternal, your God, obeying His voice, and holding fast to Him."

"For that means life to you and length of days."

That choice is still before us, and we delude ourselves if we postpone it. What are the consequences of postponement? Finally, the destruction is of ourselves! Yet, not only ourselves, but of all who follow in our footprints!

Dreams are not our way, nor ambitions, nor cravings. Christ is the Way, the Truth, and the Life. No man ever honestly came face to face with the Master without some profound change taking place. That meeting is the secret of Life Eternal, of salvation, of eased tension, and relaxed worry. We must meet Him—alone.

Dean Larimer used to remind us of the words of that old negro spiritual:

"My brother, he want religion,
My brother, he want religion,
My brother, he want religion,
Go down into the lonesome valley,
And meet your Saviour there."

"My sister, she want religion,
My sister, she want religion,
My sister, she want religion,
Go down into the lonesome valley,
And meet your Saviour there."

Paul did that, and summed up the doing of it, "Brethren, I count not myself to have made it my own, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

•

"Victim and Offender"

By Dr. Frederick E. Reissig

Rev. Donald Bautz is the new executive director of the Lutheran Inner Mission Society of Washington, D.C. At his installation the address was given by Dr. F. E. Reissig, executive secretary of the Washington Federation of Churches. We are happy to give Lutheran men the opportunity of reading this thought-provoking address.

When there is a change of leadership in an organization or institution, it is a good time to look at the task or purpose of that organization or institution afresh. In other words, there is no better time than this to prepare a new job analysis.

I hope it will not seem presumptuous on my part if I, in some measure, at least, try this afternoon to state the task of an Inner Mission Society as I see it, at least in broad terms.

Before I do that I wish to say, however, that I do feel it a real privilege to bring the message at the installation service of the new director of the Washington Inner Mission Society.

To you, Director Bautz, I want to say: You have been honored by being called to such an important service directly fom the Seminary. You are, however, not a novice in the work of the church. From boyhood up you have been an active and enthusiastic worker in the church. In city, state and national youth work; in student work; in parish work; in preaching; in a specialized work with service personnel and Government workers during the war period, you have given splendid service. Then, before you began preparing for the ministry, you had the most helpful experience of working in the business world. All these experiences were fitting you for this task—but there is another experience which perhaps more than all the others will help you in this specialized work. You came through your entire educational period the hard way. You were not born with a silver spoon in your mouth. You had to work hard every inch of the way, and overcome many obstacles. This very fact will make you all the more fit for your new responsibility.

Now there opens before you a life of rich and fruitful service for Christ and others. Because of your position you will see human need, human misery, the results of sin—the sin of individuals, and the sin of society at first hand. That ought to do something to you. It did for Jane Addams. As a young woman from a home of position, she could not go on as before after she saw human wretchedness. It did something for that preacher in London, who while ministering to a Westside congregation of position and wealth, got over to the Eastside and saw how folks lived there in their misery and sin. He resigned from his congregation on the Westside and began a work where human need was most acute.

As you come in personal contact day by day with broken lives and broken homes, with poverty and sin in its acute forms, with the sick and imprisoned, with despair and hopelessness and frustration, you will sense how inadequate you are to help—how inadequate are human resources to meet these tragic needs.

This inadequacy in the face of desperation ought to force you to draw heavily upon the resources which are divine and illimitable. "He who went about doing good" ought to be your close companion and your strength and your inspiration. When you wonder some days if some of these wrecked lives are worth trying to help, He will be there with the nail prints in His hands and His feet testifying of His hope and love for even the least.

I wish every man during his seminary days, or when he first enters the ministry, could have the experience of working where human need is greatest, in order, on the one hand, to see the power of sin, and on the other hand, to know the power of the Christ of the Cross.

My subject, "Victim and Offender," may strike you as a peculiar one for such an occasion, as I surmise it did Mr. Bautz when he called to ask for the subject. He wanted to know if he perchance was the victim. I got it out of the story of Zaccheus.

I. VICTIMS

I see first of all those poor folk out there from whom this greedy, unscrupulous tax collector was squeezing unjustly and illegally an extra coin for his own growing coffers. They were too poor and perhaps too afraid to fight for their rights. Victims in every sense of the word.

In the victim is represented one of the areas of the work of an Inner Mission Society. What a field this is! Victims of one's own sin; victims of the sins of society. I cannot help but recall the words of DeWitt Talmage in this connection. They occur in his book, "The Masque Torn Off," which dealt with life in New York City. "I saw tens of thousands of men going down, and if there had been a spiritual percussion answering the physisal percussion, the whole air would have been full of the rumble and roar and cracks and thunder of the demolition, and this moment, if we would pause in our service, we would hear the crash, crash." . . .

This is not a pretty picture to present at an installation service. But his picture represents some of the victims which is our field of service as a church social service agency. To these—the hurt, the wounded, the broken, the sick bodily, mentally and spiritually, you and we together must bring the ministry of healing.

To these victims—these tragic lives —it is not enough to bring only some tender feelings and religious platitudes. To this task we must bring all of the social skills that have been hammered out of long experience. Just as the physician and the surgeon in their work on the body make use of the sifted skills of their day, so we in our work with broken lives must make use of the best available skills and resources in this field. We dare not fool or play with lives.

But along with these skills and the use of the country's best resources, we bring to these lives the love of a forgiving God, the lifting and changing power of a crucified Christ, the assurance that God cares, the hope that He can save.

To these dwarfed and distorted lives—these lives of fear and frustration, to these sick bodies and sick souls we come in the name of Christ. They are all God's children.

II. OFFENDERS

But not only to the victim, but to the offender we have a ministry. Zaccheus is the offender, greedy and unscrupulous. He is an individual and he is society.

Jesus might have spent all of His ministry and His disciples, too, calling on those whom Zaccheus had fleeced, bringing them comfort and saying, "don't worry"—"the Christian must bear his cross." Jesus, however, tackled a basic task. He called Zaccheus out of the tree and went home with him, and a life was changed—an abominable practice was stopped.

It seems to me that upon those who see injustices at first-hand falls a heavy responsibility to bring those injustices to light—out in the open and clear where we may see them. The works of darkness need to have the light flashed upon them. I, for one, have never been able to understand why we are so ready to serve and give our money to the one area of this work—to the victim side—and close our eyes to, or even oppose any fearless attack on the side of the offender. Just as Jesus faced Zaccheus with his sins, so we must face society and individuals with theirs.

1. It is certainly fitting that we place Bibles in the hands of youth. But while we do that, we ought to take from their hands the filthy literature which is obtainable on our newstands and in secret places.

2. While we build better religious education facilities for our children and youth we ought also to see that the indecent and demoralizing shows of our community are closed.

3. Not only do our dives and taverns encourage drinking and drunkenness, but they make vice, gambling and immorality attractive.

4. We must not falter in our attempt to take from the screen and the air such programs which seem to excite youth and children to delinquency, crime and immorality.

5. We have our shocking, disgraceful, degrading, demoralizing, unwarranted and un-American slums. Here disease flourishes. Here delinquency and crime flourish. Here immorality. Here everything that is bad grows.

How this Christian community in the Nation's Capital can tolerate such conditions is beyond all reach of the imagination. Faster by far than the church can build, do conditions like these wreck and ruin lives. No one who is at all sensitive could take Christ to our slums without a red face and a look of shame.

Here is the offender area of our Inner Mission work—to so arouse the people of the church and community that something will be done to give our children and men and women a chance to live and grow. Dr. Kincheloe of Chicago says: "Very few people are fit to live in big cities. Very few cities are fit for people to live in." At least the slums of our cities are not fit to live in and there are no people, no matter how poor or lowly, who ought to be compelled to live in them.

In 1926 the Japanese government, moved by the words of that great Christian, Kagawa, set itself to wipe out the slums in the six largest cities in a period of six years.

The ghettoes of our great democracy and of our Nation's Capital must be wiped out. We salve our conscience by giving some of our time and some of our money to the picking up of the broken pieces from broken homes and slums and brothels. The broken pieces, to be sure, are precious, but they are too precious to be broken by our greed and negligence and indifference.

It doesn't take courage to work among the victims. It takes love and understanding. It does take high courage and fearlessness and a willingness to pay a price to work on the offender. Jesus paid the price of laying bare the sins of men and society.

But here, too, is our task. And for this two-fold task you are called, and with you in this work are the resources of all our congregations—pastors and people. You are called—not to do it alone—but to lead us all into these areas of need so that they might first of all be met, and secondly, so we can give expression to the love and faith in us.

Let the prayer of St. Francis be your constant prayer:

"Lord, make me an instrument of Thy peace; where there is hatred, let me sow love; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

"O divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. Amen."

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Does the Church Count?

By Dr. Walter Consuelo Langsam

This thoughtful article was prepared for our Board of Education. It is by the president of Wagner College. It is too good to hold for the restrict-

ed group engaged directly in work with students. Lutheran men may be thankful they can send thier children to colleges headed by men who share Dr. Langsam's view of the church.

When I was asked to write an article on the subject "Does the Church Count?," my first reaction was negative. The question seemed superfluous; surely the Church counts, and surely most people know that it does.

But as Ithought further about the question, I began to wonder. I wondered whether the very fact of its having been asked might not reflect a growing uncertainity as to the answer. There came to my mind also a shocking quotation which I had recently heard, from an unindentified but contemporary author. "Do not attack the Church. Leave it alone. It is the only remaining bulwark against Christianity,' he sneered. And so I finally came to feel that the question really was not superfluous. It had, indeed, become an urgent question in this time of searching and confusion. And the need to answer it seemed even greater when the wording was slightly modified to make it read: "How can the Church be made to count more" I shall, therefore, try to answer it, both for myself and for any others who may be interested.

Since the whole is equal to the sum of its parts, the Church counts among men for as much as do all its human components. These components are its ministers, its parishioners, and its agencies. How can **they** be made to count more ?

The Ministers of the Church are, in a sense, the chief propagandists on earth for God. It is not only their calling, but their business to further His Word and foster universal confidence in His Will. Commercial business goes to great lengths and expense to find the properly equipped, trained, and skilled individuals to make known the worth of its products. Is the Church equally careful and painstaking in finding the properly equipped, trained, and skilled individuals to labor on behalf of God?

There are times when it seems to me that a minister and his congregation are so overjoyed to find **any** boy in the parish willing to enter the ministry, that they pay little or no attenion to his qualifications. They are so thrilled over his apparent consecration that it never occurs to them to ask whether he can absorb the necessary knowledge for his difficult future job, whether he has any qualities of leadership, whether he will be looked up to or laughed at by his comrades in colege and the seminary, whether he can win and hold the attention and respect of mature and intelligent parishioners. Where these fudamentals qualifications are ignored, the boy turned minister will not make the Church count for more; he will make it count for less. And is not he who encourages rather than dissuades this boy, a sinner?

It should not be difficult to understand—yet often it so seems to be—that the minister who counts, the minister who is influential among today's alert, world-wise, and yet confused youth, is the minister who possesses three special attributes. These attributes are (1) a fiery passion to s e r v e God through ministering humbly to man, (2) a knowledge of the basic facts of history, science, psychology, and social relations, and (3) an ability to win and lead trusting followers. Of these three, **all** are needful in this world of 1947.

Those who guide youth into the ministry must come to see the mistake of recommending weaklings and misfits for what is indubitably one of the most important and toughest assignments among men. They must, rather, seek out the ablest and best boys in each congregation and urge these to enter the ministry. They must recruit from among those who combine piety with ability. Otherwise there will continue to be true in the future what to Daniel Defoe was true in 1701, namely, that

"Whenever God erects a house of prayer
The Devil always builds a chapel there;
And 'twill be found upon examination
The latter has the larger congregation."

When there is a well-equipped and carefully trained minister, filled with God's conviction and the courage thereof, the role of his parishioners is relatively simple. The member of the congregation properly inspired by his pastor not only is familiar with the principles of Christianty, but applies them. That the world for centuries has known the horror of war and cruelty, is certainly not the fault of Christianity. The principles of Christianity have been preached and taught and written and read through almost two millenia. But their application by the masses of indivduals who comprise nations has lagged; has, indeed, in some cases, been deliberately avoided.

Perhaps the reason for this lag lies in the failure of some of our ministers to talk to their parishioners about the Christian approach to the problems of his world. They talk to them about the importance of being a Chrisian. But they do not make clear in detail how a Christian should react to events of national and international import. Indeed, unless they be outstanding in ability as well as piety, they are likely to be incompetent to do so!

For the Church to count more, its individual parishioner—man, woman and child—must live a Christian life twenty-four hours a day and seven days a week. He must think of God even on a weekday and even when he is not in trouble. He must live in such a way that the unchurched individual or he who is lukewarm in his church affiliation, will notice the difference. He must strive, therefore, to manifest his faith, be tolerant, be moderate in his views and language, be gracious, put the best rather than the worst interpretation on any matter, be generous in thought and deed, be modest and of proper humility in his relations with others, be helpful and patient, be frank, and base his opinions on knowledge rather than on prejudice, hearsay, wishful thinking and ignorance. Then it may be expected that his neighbors will say of him: "There goes a Christian; let us do like him."

And, finally, there are the agencies of the Church. I have in mind in particular the educational agencies. Abroad, these may be represented chiefly in the misions. At home, they are mainly our schools and colleges.

If ever there has been a God-given opportunity to support Christian education and especially Christian higher education, that opportunity is now. With thousands of our future leaders seeking admission to Christian colleges, it is our duty to make it possible for these colleges to take in an ever-larger proportion of such young men and young women. What a wonderful chance for the Church to count! What an opportunity to make possible for thousands of youth a four-year existence in an atmosphere of Christian faith and activity! What a chance to let them learn that religion and science, far from clashing, actually must run together to form the shortest path to human betterment!

Letterally Yours

Bible Lexicography

MERCY . . .

shall follow me all the days of my life,
is on the path of the Lord,
endureth forever
is sent forth by God,
retains not anger,
is plenteous with the Lord,
is on them that fear Him,
with it, we faint not,
is wisdom from above.

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The Call for Charity

Grove City ,Ohio
May 1, 1947

Dear Sir:—

"In greatest need we write you our urgent request. We beg you: help us before it is too late We see hunger, starvation, and death all around us. We have the impession that no one cares . . . .

The misery has now reached such an extent that we can hardly bear it longer. The death-bell rings daily several times. With a little more food, the old folks could be saved—how precious they are to us! . . . The dear little ones wither and die of starvation. Must our promising children and babies die ? ? ?

The worn-out women and mothers are full of despair. They get more hopeless day by day. Many are tempted to commit suicide; they can't stand this life any more . . .

We cry to **GOD** every day, and we cry to **you** also: OH HELP US: WE SHALL PERISH UNLESS SOMEONE HELPS US SOON! May our appeal not go unheard—may Gods' Mercy make you merciful! May He show you ways we cannot see! May He grant you strength and wisdom and Christian charity! In His Name, please, please help us, dear friends, or we perish . . . . "

The above letter was received from Frau Jensen of Berlin. She is the widow of Bishop Jensen of the Moravian Church (well-known in America as a leader in the Inter-Church World Movement). Her appeal is confirmed by her daughter, (Secretary of the Berlin YWCA, Dean of the Lutheran Bible School, associate of Berlin's Bishop Dibelius, and friend of the famous Pastor Niemoller.) I became acquainted with these fine Christian people during the eight months I was stationed in Berlin as Army Chaplain.

The threat of Starvation is real; the danger is imminent. The fate of a Continent depends on the action America takes, or fails to take, in coming months . . . The seeds of War take root and thrive in the soil of Despair, as they did after the First World War.

It is gratifying that our Government is taking steps to avert Famine, but far more needs to be done. Individuals, Private and Church Groups, also, must speed food and clothing to Europe. We must not neglect our allies—nor ought we condemn to slow death the millions of former "enemies" now at our mercy. Our Lord is saying: "AS YE DO UNTO EVEN THE LEAST OF THESE, MY BRETHREN, SO DO YE UNTO ME!"

Sincerely yours
Rev. W. D. Kuenzli

Chaplain Kuenzli was stationed among the German people long enough to make many friends. Among them was Frau Jensen. Since accepting a pastorate in America, he has been in constant correspondence with friends in Germany and has been responsible for many packages of food and clothing, as well as for gifts of money for the most needy. —Ed

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Kedde Reporting!

April 24, 1947

Dear Editor:—

Herewith a few of the highlights of the 30th Anniversary convention of the Nebraska Synodical Brotherhood, held in Salem Lutheran Church Fremont, Nebraska.

Due to the 75th Anniversary Convention of the Nebraska Synod not being able to get matters settled and running overtime, some precious moments were lost for the Brotherhood convention.

Rev. T. C. Schuldt, Secretary of the Synod, gave the opening prayer and scripture reading, after which president Kedde declared the convention open for business. Greetings were brought by Rev. Fred Kern, Pastor Loci, Dr. J. C. Hershey, President of the Synod and Dr. Franklin C. Fry, President of the U.L.C.A. who spoke to the men about their responsibility in the Work of the Kingdom of our Lord and His Church

Due to the constitutional requirements, new officers had to be elected and following was the result: Pres., Ben Meyer, Wayne; Vice Pres., Will Hale, Hampton; Sec., William Rogge, Auburn; Treas., William Heuer, Omaha, being men from the different parts of the State.

An offering of $34.64 for Boy Scout Work in the National Brotherhood was taken during the business session.

The treasurer reported about $80.00 balance, 16 Brotherhoods already paid their one dollar per capita Dues, the remaining organizations giving the assurance that they will pay in the near future to make it a total of 100% for the Synodical.

The roll call was answered by delegates of each of the 13 affiliated Brotherhoods, 38 delegates and nearly 80 visitors present.

Dr. L. Lesher, Lincoln, led the round table discussion, the main question brought up was the use of the Monthly Topic in LUTHERAN MEN, in the regular monthly meetings and also how to secure the right leaders for these topics. Much interest was shown by all present, only the time was far too short for this discussion.

Several resolutions were presented and adopted, however one was very outstanding, in which Executive Secretary Earle Bader was commended for providing the U.L.C.A. Brotherhood with the best equipped and most prominent located new Headquarters of any Men's organization.

The business session was followed by a joint 75th Anniversary Banquet of the Synod with over 650 present at which time Dr. Fry gave us a stirring address on: "The Church."

We can always expect a letter from Bill Kedde when Nebraska Lutherans have been together. Thank you brother, for a good report. —Ed

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Evangelize!

Secretary Bader turned this letter over to me with his answer. The command to evangelize is just as binding on a Christian man as the command to be honest, pure and truthful. To accept Sunday after Sunday the comfort and joy of the Gospel and feel no urge to win our neighbors is the extreme of selfishness. We would share our bread with hungry neighbors but never seem to feel the call to share the Bread of Life. From the little monthly folder of the Stewardship Department we clip the following paragraph which refers to Mr. Weisman. —Ed

a BAKER leads them . . .

Howard Weisman, age 72, baker.

"He is one of the outstanding laymen of the California Synod," says his pastor, the Rev. Albert B. Schwertz of First English Church, Los Angeles.

"He is a man of God. He not only observes the tithe, but a second and third, besides giving of his time and using his talents for the Lord."

Howard Weisman is a church councilman, choir member, and former Sunday school superintendent. He talks about Christ and His church to the man from whom he buys gasoline, the waitress in the cafe, the man who reads the gas meter. He not only invites them to church; he loads them in his car and takes them there.

When he brings new members into the congregation, he continues to look after them and keeps them in touch with the church and its organizations. Every Easter he can be expected to bring from 20 to 25 to the altar for membership. In 10 years he has brought in more than 200.

Christiansted Brotherhood

Here is the entire men's group from Christiansted. ese Virgin island churches became a part of the CA in 1918 when the islands were purchased from nmark. They represent several generations of Luthn training.

A Winner

Hollywood Star-Lite Compact Co.
Glendale, California
March 25, 1947

Dear Editor:—

We are very anxious to bring our Brotherhood back again. During the war it died out, but there is no excuse now. It should be stronger than ever.

We have 871,777 communing members in the ULCA which should mean about 3000 active men **if** they would all become members of their Brotherhoods and bring in one new member and one dollar each year. I know the women of the church would do twice that in members, also in money. They would build up the communing membership of the church by 1950 to 3,000,000 if each member of the church would bring in one in two years.

This is not impossible **if!** Nothing is impossible with God's help.

Yours,
H. A. Weisman

Radio Announcer: "The three minutes' silence on your radio, ladies and gentlemen, was not due to a technical breakdown, but was sent to you by courtesy of Noiseless Typewriters."
—Watchman Examiner.

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Lutheran Men in the Virgin Islands

April 17, 1947

Dear Editor:—

Enclosed are three pictures of Virgin Islands Lutheran Men. As was requested by you people, we are very glad at this time to submit these pictures.

Accommodating this letter I am giving a brief description of the pictures as they are numbered. This will help you in your writing.

I appreciate your services very much.

Very sincerely yours,
Everett P. Bunck

Thank you Pastor Bunck. The pictures will tell the story of the activity of your men better than any article.
—Ed

So Grows Scouting

Columbus, Nebraska
April 9, 1947

Dear Editor:—

A few months ago the Trinity Lutheran Brotherhood of Columbus, Nebraska discussed the possibility of sponsoring a Boy Scout Troop. I am happy to inform you that a Boy Scout Tenderfoot Investiture Service was held on February 18, 1947, with Mr. Tom Seidel, a member of our Brotherhood, as Scoutmaster.

The Investiture Service was conducted by a local Boy Scout leader, at which time our new troop received their tenderfoot badges.

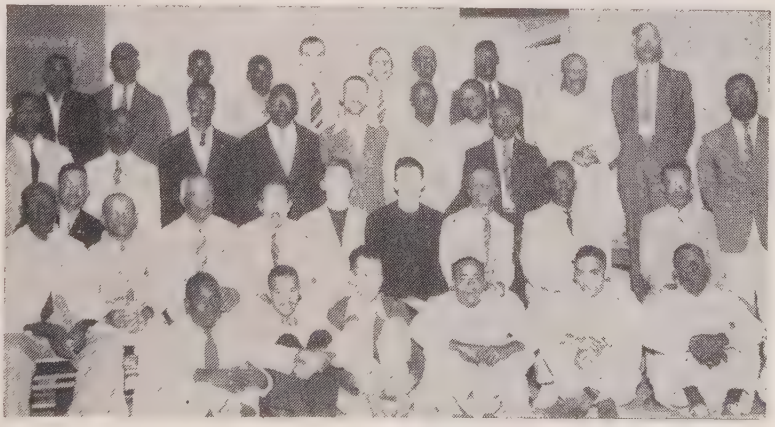
With best wishes, I remain,

Your friend,
George J. Schwank, Secy.,
Trinity Lutheran Brotherhood

Church by church the movement grows. Each new troop means scores of boys under the best kind of influences. They will carry the load of the next generation. Scouting ideals and training will make them equal to their responsibility.
—Ed

Frederiksted Brothers

Pastor Bunck stands at the left. The men are holding lighted candles and had just carried out the program for a candle-light service as provided in our December topic. This group follows the topic program.



Visiting Brothers

This is the combined Brotherhoods on an evening when the Christiansted men visited the Frederiksted Brotherhood. The pastor in a dark suit by the side of Pastor Bunck is Rev. Ralph LaFontaine of the Christiansted congregation.

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

Field Secretaries

The long cherished hope of your Executive Secretary and Brotherhood officers will be realized with the appointment of four Brotherhood Field Secretaries.

We were continually praying that the time might come when someone would be placed in the field to promote our Brotherhood work. This desire was also expressed by many of the delegates at our Erie Convention last October. Your officers obviously could not add this financial burden to our budget that was already increased to take care of a war-time deficit.

Then the answer came in an unexpected fashion while enroute to a Brotherhood meeting with one of your newly-appointed Field Secretaries. Your Executive Secretary inquired of this brother who was about to be retired from his secular activities: "Bill—what are you planning to do after your retirement? Why not devote your spare time to Brotherhood work? Isn't it strange" replied Bill; "for that is the very idea that come to me several days ago."

That conversation last Fall gave birth to an idea that grew and found a ready response in three equally consecrated Brotherhood officers who were also waiting to be called into the vineyard of the Lord. So today, instead of one brotherhood Field Secretary, we can lift our hearts in gratitude to our Heavenly Father for giving us four experienced Field Secretaries whose zeal and qualifications for brotherhood promotion are well known to all of us.

On behalf of the U.C.L.A. Brotherhood officers and Executive Committee I hereby announce the appointment of brother Alfred Arneson, Sr., Chicago, Ill.; William F. Kedde, Omaha, Neb.; Martin McGrory, Washington, D. C.; and W. Don Morton, Minneapolis, Minn., to serve as official Brotherhood Field Secretaries.

These brethren will give their services without compensation, other than the immeasurable joy of serving their Lord Jesus Christ in bringing the blessings of a brotherhood to the congregations that do not now have organized men's work. It is understood, of course, that the Field Secretaries will be reimbursed for their travel and other necessary expenses while on official visits.

●

Field Secretaries Procedure

We respectfully solicit your cooperation in observing the following procedure for the Field Secretaries which was approved by the Administrative Committee at their April 12th meeting in Philadelphia, Pa.

1. All invitations for the services of the Field Secretaries must be addressed to the Executive Secretary of the U.C.L.A. Brotherhood.
2. The Executive Secretary shall assign invitations to the Field Secretaries for visits to Synodical, Conference and Congregational Brotherhoods and other U.C.L.A. men's groups.
3. The Executive Secretary shall solicit invitations for the Field Secretaries to present the Brotherhood program to unorganized men's Bible Classes and other men's groups, to encourage them to become organized Congregational Brotherhoods.
4. The Executive Secretary shall assign a field of responsibility for each Field Secretary.
5. The Field Secretary shall make a complete report to the Executive Secretary for each official visit made.
6. No official visit to a Synod or Conference in the U.C.L.A. shall be made without the consent or authorization of the Executive Secretary.
7. A Field Secretary will be reimbursed for his travel and lodging and other essential expenses incident to officially assigned visits at the rate of Six Cents per mile for automobile travel, and other transportation at actual cost.
9. An itemized expense account for each visit shall be accompanied by the Field Secretary's report of such visits.
10. All contributions or gratuities received by a Field Secretary in performance of his duties shall be forwarded to the Executive Secretary with the report of services rendered.
11. The duties of a Field Secretary shall be confined to the authorized activities of The Brotherhood and The United Lutheran Church in America, without interference with the functions of any other U.C.L.A. sanctioned laymen's organizations or men's groups.

Your Servants for Jesus' Sake

During the month of June our church gives a special recognition to the unselfish labors of its consecrated deaconesses. The Brotherhood, which usually concerns itself only with men and boys, is honored to unite its efforts with the other Church Boards and Auxiliaries in seeking out young women from our congregations who are qualified to enter the Diaconate.

In the hands of these young women lies a tremendous latent power to enable the Church to express her faith through her works—a power waiting to be aroused and utilized more fully.

To give these women a sound education as well as the traditional spiritual and personal training, our Motherhouses have pooled their resources with two church related colleges. The Baltimore Motherhouse is affiliated with Susquehanna University and the Philadelphia Motherhouse has become an extension school of Muhlenberg College. Students will receive (1) practical experience in corporate Christian living, study, and worship; (2) a baccalaureate degree and basic professional training for Christian service; and (3) supervised field work in churches, hospitals, institutions and agencies.

●

Your Aim

Love thyself last: cherish those hearts that hate thee:
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's and truth's.

—Shakespeare

U. L. C. A. Brotherhood

ALFRED ARNESON, SR.

CHICAGO, ILL.

Member U. L. C. A. Brotherhood
Executive Committee

Mr. Arneson was born in a two-room log cabin near Danville, Indiana, and later moved to Jefferson Township, Illinois, where he was confirmed on Whitsunday, 1892, as a member of the Norwegian Lutheran Church. In 1905 he united with the Calvary Lutheran Church of Chicago, where he has served as Sunday school superintendent for 41 years.

Mr. Arneson is a past president of Calvary Lutheran brotherhood, which he helped to organize in 1905, and he is also a past president of the Chicago Conference and the Illinois Synodical Brotherhood. He is presently serving as a member of the U.L.C.A. Brotherhood Executive Committee, having been elected at the Minneapolis Convention in 1944.

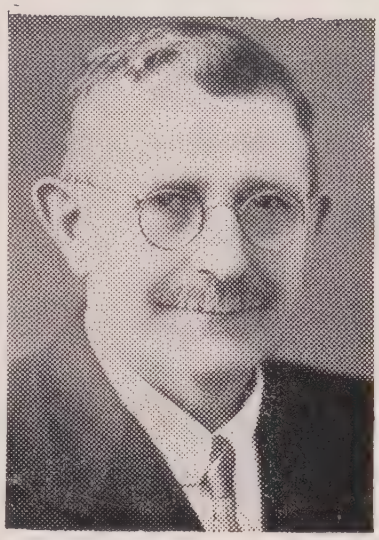
WILLIAM F. KEDDE

OMAHA, NEBRASKA

Member U. L. C. A. Brotherhood
Executive Committee

Mr. Kedde was born in Deventer, The Netherlands, and confirmed as a member of the Lutheran Church, where he served at an early age as the president of youth and men's organizations before coming to this country.

Mr. Kedde is a charter member of Our Redeemer Lutheran Church, Omaha, Nebraska, where he has served as a member of the Church council, Sunday school teacher and president of the Brotherhood. He is a past president of the Nebraska Synodical Brotherhood and is active in the Inter-Synodical Lutheran Brotherhood organization in Omaha, where he is now filling the office of president. In 1940 he was elected a member of the U.L.C.A. Brotherhood Executive Committee, and re-elected for a two-year term at the Erie Convention in 1946.



Field Secretaries

W. DON MORTON

MINNEAPOLIS, MINNESOTA

Vice President, U.L.C.A. Brotherhood

Mr. Morton was born in Belfast Township, Fulton County, Pennsylvania, and attended high school and Shippensburg State Teachers' College, where he was graduated with a Bachelor of Pedagogy degree. He later moved to Omaha, Nebraska, where he was confirmed as a member of Kountz Memorial Lutheran Church. He also attended the Trinity Lutheran Church, Sioux City, Iowa, and the Messiah Lutheran Church in Denver, Colorado. He is presently a member of the Lake of the Isles Lutheran Church, Minneapolis, Minnesota, where he has served for a total of 20 years as a member of the Church council in addition to his duties as superintendent of the Sunday school. Mr. Morton has served as president of the Lake of the Isles brotherhood, Central Conference Brotherhood, and the Northwest Synodical Brotherhood, where he is now a vice president and Director of the Synodical Boy Scout Committee.

MARTIN A. McGRORY

WASHINGTON, D. C.

Vice President, U.L.C.A. Brotherhood

Mr. McGrory is an active member of the Atonement Lutheran Church, Washington, D. C., where he has served as a member of Church council for eight years, and as secretary of the Atonement brotherhood.

Hs is a member of the Maryland Synodical Mission Board and also a past president of the Synodical Brotherhood. He was retired in 1935 as a Commissioned Warrant Officer after having served 35 years in the United States Marine Corps. In 1942 he had the distinction of becoming the only enlisted member of the armed forces of the U.S.A. to be named a delegate to the U.L.C.A. convention at Louisville, Kentucky. He is presently serving as the secretary-treasurer of The Lutheran Inner Mission Society of Washington, D. C., and as the secretary of the Lutheran Laymen's Fellowship of that city. Mr. McGrory served as a member of the U.L.C.A. Brotherhood Executive Committee for six years prior to the 1946 Erie convention, when he was elected a vice president of the U.L.C.A. Brotherhood.

Lutheran Boy Scouts

• MR. EARLE W. BADER, Director
Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, 62 E. Garrison Street, Bethlehem, Pa.
DR. GEORGE A. EICHLER, Editor

The Pro Deo Et Patria Award

is in good standing with the Boy Scouts of America. In the January issue of Scouting, official organ of the Boy Scouts of America, appeared an article on Religious Awards which was criticised by some Lutheran Scouters because it did not specifically mention the Pro Deo Et Patria Award. It gave the impression that this award had been superseded. This was denied immediately by the Relationships Committee of the Boy Scouts of America. The April issue of Scouting carries the following statement on this Award which should set our minds at rest on the matter. Because of its importance the statement is quoted in full: "In the story of the Religious Awards which appeared in January SCOUTING we illustrated the God and Country Award to a Lutheran boy in a Lutheran Church. This error led many readers to question whether the God and Country Award had replaced the Pro Deo Et Patria Award. Such is not the case; we pictured the wrong award.

The Pro Deo Et Patria Award is used by the Lutheran Church and the God and Country Award by other Protestant churches. The Lutheran Brotherhoods have promoted the use of the Boy Scout program enthuiastically and efficiently and we are sorry that this mistake in page make-up caused confusion."

Please note that the Brotherhood is given credit for having promoted the use of the Boy Scout Program "enthusiastically and efficiently". Let us be certain that we measure up to this high praise. How many boys in your troop have received this Award? How many are now working in its requirements? Your Scouts are gaining or missing a lot depending upon your answers to these questions.

The Committee on Scouting

held a meeting in Philadelphia on April 19 in connection with the meeting of the Administrative Committee of the Brotherhood of the ULC. A most enthusiastic discussion of Scouting in the Church was held. It was reported there were approximately 2100 Lutheran Scout units in the country of which more than half were in the ULC. This is most gratifying to those of us who have been active in this movement. Many of these units have been organized since the ULC officially approved the Scout Program in Minneapolis in 1944. We are just getting started in promoting Scouting in the opinion of the Committee.

A good organization is our greatest need. We need experienced, consecrated Scouters to head the program in the synods, conferences, and in the congregations. Presidents should seek and appoint only the most experienced Scouters to positions of leadership. A movement is only as great as its leadership. Men with training and experience in Scouting are challenged to come forward and volunteer their services. We need your training, experience, and connection with the local councils to do a good job. It would be well for presidents before making important appointments to consult Scout executives of local councils for the names of active Lutheran Scouters who should be considered for appointment to positions of leadership. If this is done, there will be much closer cooperation between the Church and the Boy Scouts since many men will be active in both organizations. With both Church and Scouting promoting the program through a common leadership, we should really be successful. We urge strongly consideration of this matter upon those who have the duty of appointing Scout leaders.

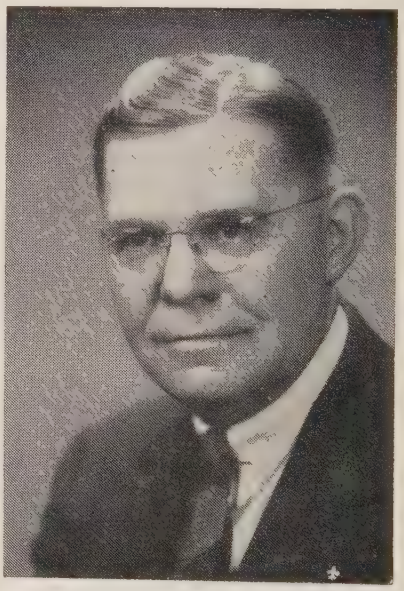
New members appointed to the Committee are Aubrey Mauney, Kings Mountain, N. C. and Dr. Roy H. Johnson, Greenville, Pa., a member of the faculty of Tiel College, both being present at the meeting in Philadelphia. For a complete list of the personnel of the Committee on Scouting see the inside back cover of Lutheran Men.

The Tenth Scout Law . . . A Scout Is Brave

Read: Joshua 1:6 and Psalms 27:14.

"To be brave does not mean not to fear, but to have courage in spite of it. One of Napoleon's orderlies was ordered to take a dispatch to a part of the battle-line, where the shot and shell were thickest. As he turned to go, his face was white with fear, but he did not hesitate to obey the command. As he went Napoleon said, "That man is the bravest man in my army."

Bravery means doing one's duty, regardless of personal consequences, whether it means we shall be injured, or opposed, or ridiculed. "Dare to do right" at all times, learn how to say NO to temptations, to evil, and stand four-square for the right. That is the highest bravery of all."



Otto E. Schellberg, Omaha, Neb.
Director of Boy Scouting for the Nebraska Synod

BORN

October 17, 1888, at Omaha, Nebraska.

EDUCATION

Attended the Omaha Public Schools graduating from Central High in 1906. Completed his business training in a local commercial college.

OCCUPATION

Entered the business field as a clerk for the Union Pacific Railroad. After three years of railroading entered the creamery business as a stenographer for the Fairmont Creamery Company.

Turn to page twenty-one please!

The Brotherhood In Action

● Departmental Editor, REV. CHARLES F. BROBST, S.T.M.
Telford, Pennsylvania

Worship at the Brotherhood Meeting

The Brotherhood has a four-fold program. The four parts are worship, education, service and fellowship. This month we discuss Worship. We approach the subject with two questions.

I. Why Have a Worship Service?

1. Every meeting in the church should exalt God. The goodness and love of God calls for adoration and honor. In worship God's greatness is acknowledged. He is always giving us unmerited blessings. Recognition and praise are due Him.

2. When man worships God he expresses his loyalty to the giver of every good and perfect gift. He acknowledges his dependence upon Him. Faith and obedience are manifested.

3. In worship man is enlightened and instructed. Hearing the words of Scripture brings light into our dark minds and souls. The Holy Spirit accompanies the Word to bring us guidance. His Word shall not return void.

4. Worship brings spiritual strength. The demands of the world sap us of spiritual energy. This needs to be renewed by contacting God in and through worship.

5. Turn to the April issue of Lutheran Men, page 18, for a further treatment of this subject by Dr. Rudisill.

II. How May God Be Worshipped?

The form which this worship takes is not important; the spirit is. The suggestions here given may be adapted to local conditions and desires.

1. The worship may consist of hymns, Scripture reading and prayer. Vocal or instrumental musical numbers may be added. Presenting them as surprise numbers often creates interest.

2. The worship should always harmonize with the program that follows. It should prepare the men for the educational and service parts of the program.

3. On the Topic page of Lutheran Men a Worship Service is outlined. The hymns, Scripture and prayer are always in harmony with the topic for the month.

4. From Brotherhood Headquarters may be secured an Order of Service which was specifically designed for men's groups.

5. Variety is desired. Initiative and originality can be used to plan an interesting service.

6 The Brotherhood meeting should close with a brief worship service It may consist of the Lord's Prayer and Benediction. A hymn may be desired.

7. A Worship Service should not drag or be tiring. It should be not more than 15 minutes long A good pianist and song leader are helpful. Using young people to form an orchestra is highly recommended

8. The Brotherhood is designed to develop leaders in the local congregation. Only by participation can this be accomplished. Use as many individuals as possible. Appoint a Worship Committee to plan and enlist the help of others in conducting the service.

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Lutheran Men in Bible Study Classes

● **Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.**
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

FORUM...

What are the causes of the great amount of juvenile delinquency which we are experiencing at the present time?

It can't be said that there is any one cause, or even a few causes. There are many. A short time ago the Federal Bureau of Investigation listed the following twenty-two causes:

1. Broken homes—homes disrupted by death, desertion, divorce, disagreement, and other causes. The absence of one parent, for whatever reason, is a source of trouble. Every child needs the help and guidance of both parents.

2. Neglectful parents. Children, as a rule, assume the attitudes and ways of their parents. Careless parents set bad examples which are very influential.

3. Immorality in the home. This may include gambling, drunkenness, vice, infidelity, and other offenses which make wholesome home life impossible.

4. Failure to maintain discipline in the home. This means much more than punishment; it's positive order and guidance. Children who do not learn to live orderly and honorable lives will grow up as problems.

5. Emotional immaturity and lack of personal self-control on the part of parents. Such parents deal with children according to their feelings and emotions—often violent—and make no effort to understand children or to find the right ways of dealing with them. In such homes nervousness, bickering, and arguments are the usual thing. They undermine the sound outlooks and behavior of children and young people.

6. Godlessness in homes. J. Edgar Hoover sounds a call for parents to teach children "to get down on their knees and pray in complete reverence to the Almighty." Parents must furnish an example. Mr. Hoover believes religion will prevent criminality.

7. Poverty and lack of opportunities. While not all young offenders come from poverty-stricken homes, a very large number of offenses are committed by children from underprivileged homes.

8. Bad influences in the community, often the result of poor environment.

9. Parents who are unprepared to shoulder their obligations. Many of them are honest and sincere about wanting to give their children right training and help, but are unacquainted with the ways of doing it.

10. Lack of support for the schools and the teachers. Teachers, with a daily five-hour contact with youngsters, can be very helpful. But often enough they don't receive the support of the homes. They need that backing. The P.T.A.'s have rendered a fine service in helping to overcome this hindrance. What is the Brotherhood doing to help?

11. The desertion of children by their parents. Such misbehavior on the part of adults places on children a responsibility for which they aren't ready.

12. Sentimentalism. Many people are too ready to excuse offenses and destruction of property because the delinquents are young, but they fail to do anything to help set the young people straight or to provide intelligent punishment.

13. The hunger for excitement. With a normal outlet for this desire good things could be accomplished. But too often thrills are sought in setting fires, robberies, and other acts of violence.

14. A yearning for a kind of security on the parts of older children and young people prompts aggressive action which gets them into trouble. Mature guidance would help to eliminate such experiences, and substitute something better.

15. Many young people and their parents are ignorant of the law.

16. Bad reading matter. Materials which misrepresent sex, glorify crime, and make light of decency, honesty, and orderly life are the causes of no little trouble. Men's groups could do a lot about this problem.

17. Failure of the community properly to equip the juvenile courts for adequate handling of young lawbreakers.

18. Poor arrangements for handling young people who are held by the courts.

19. A lack of properly trained youth leaders. This makes it impossible for youth-serving agencies to extend their services to reach more young people.

20. Mental deficiency and physical handicaps among young people.

21. Bad physical, mental, and emotional habits and ways of responding to other people. Unwillingness to accept the advice of wiser persons.

22. Unfortunate direction of the activities of gangs of young people.

* * *

How can we keep the attendance of adults in Sunday school classes running high?

1. Have a program which is interesting, stimulating, informing, worthwhile. It ought to be four-fold: study, worship, fellowship, and action (service). The teacher should be an attractive personality, intelligent, understanding, adaptable, lovable. Worship should be brief and be different from week to week, with different leaders. Fellowship or social occasions ought to be informal, but planned, on conversation, play games, view with plenty of opportunity to carry pictures, hear good records, and taste good eats. A cup of coffee and a few cookies have a lot of magic in them. Activities ought to be planned as services to the church, the community or needy individuals. Such a plan ought to attract many men and women.

2. Contacts with people outside the classroom mean a lot. This is especially true of new or inactive persons. Visits by the teacher and others, showing interest in time of illness or trouble, friendliness at all times, and all other forms of pleasant association will strengthen the linkage between the class and the individual member.

Topic of the Month

● Department Editor. REV. ARTHUR H. GETZ
Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Practicing Christian Citizenship

Topic for July, 1947

By the Hon. Harold E. Stassen

Editorial Committee: Arthur H. Getz, Chairman; A. E. Iverson; C. Oscar Leonardson.

Harold E. Stassen is recognized as one of the outstanding leaders of our day—organizer, statesman, churchman, Christian. He was born in West St. Paul, Minnesota, in 1907. *In* 1929 *he was graduated from the University of Minnesota Law School with honors. In* 1938 *he was elected Governor of Minnesota, and later re-elected for two succeeding terms. But before completing his third term as governor he resigned to enter the United States Navy as a lieutenant-commander. He was promoted to captain, and served as assistant chief of staff to Admiral Halsey. He was decorated for gallantry in action.*

As a young man Mr. Stassen served as president of the Baptist Young People's Convention. In 1941 *he was chosen vice-president of the Northern Baptist Convention. On July* 8, 1941, *he received the International Youths' Distinguished Service Citation at the International World Christian Endeavor Convention. In* 1942 *he was elected president of the International Council of Religious Education. He served as a United States' delegate to the United Nations' Conference at San Francisco, and since his return from the navy has delivered numerous lectures in behalf of international cooperation. He has just returned from a personal survey of conditions in Europe. There are those who hopefully speak of him as the next president of the United States.*

AIM: To review God's gracious guidance of the United States and Canada throughout their histories; to recall the outstanding contributions of a few great leaders in each of these nations; to lead members of the Brotherhood to an increased appreciation of the value of good government; and to encourage Brotherhood men to take those steps which will lead to improvement of government, citizenship, politics, and world order and peace.

Note: In discussing the topic material which follows constant emphasis should be placed upon the commandment of Christ which alone points the way to a solution to the vexing problems of Christian citizenship.

Worship

Hymn, "God Bless Our Native Land"—No. 489 C.S.B., or No. 362 P.S.H.
Scripture: Psalm 145
Prayer: Collects No. 73 and No. 74 in the Common Service Book, or free prayer.
Hymn, "God of Our Fathers, Whose Almighty Hand"—No. 493 C.S.B., or No. 363 P.S.H.
Special Music.

The Topic

Whether we live in the United States or Canada, the month of July reminds us of the blessings of citizenship in a country of free men. July 1 is Dominion Day in Canada, and July 4 is Independence Day in the United States. These days are reminders of the unique privileges that are ours by reason of citizenship in either of these countries. It is appropriate in the month when citizenship is uppermost in our minds that we broaden our horizons by a discussion of the topic, "Practicing Christian Citizenship." A few moments might well be spent in having members of the Brotherhood recall outstanding leaders of the United States or Canada, past and present, who have made contributions to the development of Chrisian citizenship.

Someone once said that "the only Christian politics are the politics of the world to come." Another sarcastic statement is this: "Theology gives elaborate answers to questions which no one is asking." Neither of these statements can be generally applied to the Christian church. Through the centuries Christian faith has been the underlying cause of tremendous human advancements. Each age, however, must renew its examination of the faith and make new applications of that faith to contemporary problems.

In order to avoid any confusion it might be well at the outset to pause for a definition of terms. A citizen has been defined as "a member of a state, nation, or a kingdom, who by reason of such membership enjoys certain political rights and privileges and owes certain obligations." A Christian is "one who professes and follows the teachings and example of Christ." Practicing is defined as "performing regularly and systematically." Translating our topic into the words of these definitions, we find that practicing Christian citizenship means performing regularly and systematically the things required by the example and teachings of Christ, and having certain rights and obligations as members of Christ's kingdom. It will immediately be obvious that Christian citizenship transcends and is something broader and greater than being a citizen of a city, state, or nation, because Christ's kingdom is not circumscribed by plats, surveys, or boundaries of rivers, mountains, or oceans. The boundaries of His kingdom encompass the world, and as citizens of His kingdom we are therefore citizens of the world. In the development and understanding of this concept lies the only real hope for a permanent world peace.

Let us the examine what the practice of Christian citizenship will do toward securing world order and peace, in the improvement of politics and government, and in the establishment of proper relations with our fellowmen. In order to do this we will first seek a summary of Christ's ties as the United Nations. It was while referring to this kind of a world example and teachings on this subject. We find such a summary in the 13th chapter of the Gospel of St. John, the 34th and 35th verses: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

International Relations

A rapid survey of the world in which we live will demonstrate the outstanding need of our generation. If we look at international relations we are immediately confronted with a backlog of suspicions, hatreds, and desires for supremacy, which are obstacles to the building of real co-operation through such instrumentali-

that General McArthur, on the occasion of Japan's formal surrender, made the statement which the writer heard as they stood on the deck of the USS Missouri in Tokyo Bay, and which made a deep impression upon all the world. MacArthur stated: "We have had our last chance. If we do not now devise some greater or more equitable system (than war), Armageddon will be at our door. The problem basically is theological . . . It must be of the spirit, if we are to save the flesh."

It seems crystal clear that a common spiritual denominator is necessary, so as to provide a genuine motivation for all nations to live in peace, and with that objective, support the means of arriving at it through the further improvement of an organization such as the United Nations. It seems to me that no greater motivation can be found than faith in the fact that, as sons of God, all men are brothers. Tersely put, the great need in the international field today is more brotherhood—a real application of Christ's new commandment.

National Affairs

Our readjustment on the national level since the war has been severely hampered by selfishness. This selfishness has exhibited itself in industrial strife between management and labor; in sectional strife between pressure groups representing certain special interests; and in racial and religious intolerance making claims for white supremacy even in the halls of Congress, and above the Mason-Dixon Line as well as below. We are even on the threshold of a dangerous antagonism between different sections of the Christian church, despite the fact that we had thought that the days of the Klu Klux Klan had gone. Again, on the level of national affairs, the urgent need is for more brotherhood—a true application of Christ's new commandment.

In State and Community Affairs

During the war we discovered that many of our states had so far forgotten the concept of a unified nation that they had erected hundreds of trade barriers in the form of restrictions on transportation and restrictions on business unless one was a resident of the state. This same spirit also manifested itself in discriminatory statutes preventing citizens of one state from becoming citizens of another. On the community level, local residence has been made a condition to employment, as well as to obtaining permission to engage in various types of business, or to obtaining the benefits of social welfare legislation. Again, the need in this area is for more brotherhood—an application of Christ's new commandment.

Family Life

America leads the world in a great number of things, some of which give us no cause for pride. No nation is even close to our record of broken homes. At present one out of every four marriages ends in divorce, and sociologists tell us, on the basis of recent surveys, that the ratio may soon be one divorce for every two marriages. The fact that such a large percentage of our future citizens will come from broken homes is cause for great concern. Here we have an appalling evidence of the need for a renewal of the traditional Christian belief that marriage and the family relationship is a divinely ordained institution. The deterioraton of family life has resulted, in turn, in a tidal wave of crime, juvenile delinquency, and drunkenness. In 1945 there were 50,000 more crimes committed than the year before, and the average age of the criminal was eighteen. In a single year more was spent for alcoholic beverages in America than has been spent for the foreign missions program of the church since the time of Christ! We have here another area crying for an application of Christ's new commandment.

The Church

For 2,000 years the church has been the custodian of this divine commandment, but it has often put more emphasis on preaching the doctrine than upon practicing it. In America the Protestant church is split into more than 250 separate segments. If there were no proselyting or disparagement by one against another, this would not necessarily be an evil. But it is both sad and true that interdenominational relations have often failed to set an example of brotherhood. If the non-essential differences arising out of national backgrounds had been submerged by the denominations it is apparent that a vastly greater impact could have been made upon the life of America. The sight of innumerable church spires against the sky is inspiring, but it remains true that a reduced number of churches, and stronger churches, would make for a more vital force in the community. Thus, even within the precincts of the church itself, there is need for a reapplication of Christ's new commandment.

When we survey the needs of our whole society, whether it be on the international, national, local, family, or church level, we see running through all of them the imperative need of Christ's injunction, "Love ye one another".

The Layman's Contribution

What contribution can each Christian layman make to the satisfaction of this universal need. The answer to this question is largely indicated by the events celebrated this month by our two great sister nations, for, upon achievement of national independence and democratic government it became the responsibility of the individual man, as never before in the history of the world, to determine all social and political policies. To the extent that each individual is remolded by the Christian gospel, it becomes his Christian responsibility to apply this faith to every area of human life. Consequently each Christian layman must begin practicing Christian citizenship—first in his own life and in his relations to his neighbors, then in his relation to his community, his state, then nation, and the world. As increasing numbers of Christian laymen make these applications of their faith, progress will be made toward Christian unity in the church, and in the family relationship progress will be made toward heeding the divine admonition, "What God hath joined together, let no man put asunder." In state and community affairs progress will be manifested by an erasure of geographical barriers, by a harmonizing of discordant racial animosities, by supplanting the present industrial warfare with a determination to apply to the areas of dispute fair and logical procedures based on an honest recognition of validity in the opponent's viewpoint. And this progress will not stop at national boundaries. What has been achieved in the way of brotherliness between Canada and the United States is capable of realization between all nations. In a world where the provocative book title, "One World—Or None", is far more than a mere catch-phrase, but is, in fact, a realistic description of the present world situation, we must not fail to recognize that our spiritual kinship is with all the peoples of the world.

It is heartening to note some signs of progress. In our common struggle during the past few years there were forged instrumentalities of co-operation which at least show that brotherhood is capable of attainment. In the field of assistance to the nations lately

ravaged by war the Christian churches have given a monumental testimony to what can be accomplished when men work together in brotherhood. Each of the larger groups within the Protestant church has made intensive efforts, with gratifying results, for the purpose of rebuilding the church in Europe and Asia. Realizing that the people who suffered most in the European theater were largely Lutherans, the Lutheran church has rightly been in the forefront of this work of aid to their brothers in the faith. Lutheran World Action has been a signal example of what can be accomplished by a timely and literal application by Christians of Christ's new commandment.

The great Russian Christian philosopher, Nicolai Berdyaev, in his book entitled "The Fate of Man in the Modern World", writes: 'The hour has struck when after terrible struggle Christianity will be revealed in its pure form. Then it will be clear what Christianity stands for, and what it stands against. When the purifying process is finished, it will be seen that Christianity stands for man and for humanity, for the value and dignity of personality, for freedom, for social justice, for creation of the new life, and for the brotherhood of men and nations."

Topics for Discussion

The questions which follow are based in part upon the topic material found above, and in part upon the assignments which were suggested last month for the July meeting. Opportunity should be given committees to present their findings.

1. Who are the outstanding leaders of the United States or Canada, past or present, who made lasting contributions to the development of Christian citizenship? What was the contribution of each?

2. What motivation must undergird all efforts to promote international peace and good will?

3. What progress has been made in the last year toward the establishment of world peace?

4. How effective has the United Nations been as an instrumentality for peace?

5. Do the steps which have been taken to control atomic bombs promise to be effective? Why, or why not?

6. Are the present laws controlling capital and trade unions conducive to the promotion of good citizenship? Why, or why not? What can members of the Brotherhood do about this problem?

7. Are there racial problems in our community or nation which need the application of Christian principles? What can we do about these problems?

8. Is divorce on the increase or decrease in our community? What can Brotherhood men do to help people realize that marriage is a divinely ordained institution?

9. Does the excessive use of alcoholic beverages interfere with the practice of Christian citizenship in our community? What steps may be taken to solve the problem?

10. What is our congregation doing to promote understanding, good will, and co-operation between the churches of the community?

11. What contributions are the churches of our community making to the promotion of Christian citizenship?

Assignment of the Project for the August Meeting

Cf. the article, "Evaluating Our Fellowship", immediately following.
Hymn, "Before the Lord We Bow"—
No. 491 C.S.B. or No. 366 P.S.H.
Prayer, including the Lord's Prayer.
Benediction.
BUSINESS
FELLOWSHIP AND REFRESHMENTS

Evaluating Our Fellowship

Projects For The August Meeting

Fellowship activities should be a natural expression of the esteem in which members of the congregation hold each other. In the Christian church there should be found a fellowship which binds heart to heart, and which makes people feel they would rather be in the church and associate with their fellow members than be anywhere else in the world. The summer period, with its special emphasis upon recreation and fellowship activities, is a good time to make plans to strengthen the Christian fellowship of the Brotherhood and congregation.

In preparation for the August Brotherhood meeting two committees of three members each should be appointed to bring in reports on the following subjects:

1. Fellowship activities of our Brotherhood during the past year. Each fellowship activity should be evaluated as to its worth and success.

2. Fellowship activities sponsored during the past year by congregational groups other than the Brotherhood. Agan each activity should be evaluated as to its worth and success.

Continued from page sixteen

Started work as a stenographer with the Western Union Telegraph Company at Omaha in 1911 and for more than thirty years has held the position of Chief Clerk and Office Manager in the local Superintendent's office.

CHURCH

Confirmed in Kountze Memorial Lutheran Church, Omaha, Nebraska, in 1904. Active in Sunday School and Young people's work until the Lutheran Church of Our Redeemer was organized when membership was transferred to that congregation. During his more than thirty years in Redeemer congregation has taught boys' classes in the Sunday School, served as its Superintendent for three years and served on the Church Council and as a member of the choir for a greater portion of this period. Was vice president of the council and a member of the building committee during the recent building operations which more than doubled the size of the church edifice.

Brotherhood

A charter member of the Brotherhood of the Lutheran Church of Our Redeemer which has given continuous service to the church, the community and the state for upwards of thirty years. Served as president of the local brotherhood, three years as president of the Nebraska State Brotherhood and six years as a member of thte Executive Committee of the Brotherhood of the United Lutheran Church in America.

Scouting

First entered scouting as assistant scoutmaster of Troop 40, Omaha, sponsored by the Sunday School of the Lutheran Church of Our Redeemer. Was for many years scoutmaster of this troop.

Served for three years as chairman of the North District, three years as treasurer of a local cub pack and was honored by the Covered Wagon Area Council by being presented with the Silver Beaver Award "for distinguished service to boyhood".

Civic

A member of the Board of Directors of the Nebraska Goodwill Industries and chairman of its personnel committee; a member of the Executive Board of the Omaha Council of Camp Fire Girls, and formerly president of the Board; and for five years a member of the Executive Board of the Douglas County Chapter of the American Red Cross.

U.L.C.A. Brotherhood Membership Dues

1946 DUES (Renewal)

St. John's Lutheran Brotherhood, Salina, Kansas	7.50
Christ Lutheran Brotherhood, Upper Darby, Pa.	7.50

CONTRIBUTIONS
April 1-30, 1947

BUDGET APPEAL

F. F. Fagan, McClellandtown, Pa.	5.00
St. Paul's Evan. Lutheran Church, R. V. Van Horn, Glenside, Pa.	5.00
Messiah Lutheran Church, Philadelphia, Pa.	3.50
English Lutheran Sunday School, Minersville, Pa.	3.50
Rev. James L. Keyser, Lancaster, Ohio	3.50

IRON MOUNTAIN LUTHERAN BOYS' SCHOOL RECEIPTS

Children's Memorial Lutheran Church, Kansas City, Mo.	10.00

BOY SCOUTING PROMOTION

Nebraska Synodical Brotherhood	34.64
Aubrey Mauney, Kings Mountain, N. C.	100.00

FIELD SECRETARIES TRAVELING EXPENSES

Aubrey Mauney, Kings Mountain, N. C.	100.00

BUDGET DEFICIT CONTRIBUTION

Aubrey Mauney, Kings Mountain, N. C.	100.00

REFURNISHING HEADQUARTERS

East Penna. Conference - Central Penna. Synodical Brotherhood	50.00

April 1-30, 1947

1947 DUES (New)

Holy Trinity Lutheran Brotherhood, Irwin, Pa.	$ 15.00
Grace Lutheran Brotherhood, Omaha, Neb. (Reorganized)	22.00
Christ Lutheran Brotherhood, Davenport, Neb.	29.00
St. John's Lutheran Brotherhood, Clinton, S. C.	13.00
St. John's Lutheran Brotherhood, Poughkeepsie, N. Y.	19.00
First Lutheran Brotherhood, Galion, Ohio	53.00

1947 DUES (Renewal)

Church of Peac eBrotherhood, Rochester, N. Y.	10.00
Epiphany Lutheran Brotherhood, Bronx, N. Y. (part payment)	6.75
Plains Lutheran Brotherhood, Plains, Ga.	16.00
Good Shepherd Lutheran Brotherhood, Garden City, Ga.	1.00
Reformation Lutheran Brotherhood, Savanah, Ga.	19.00
Zion Lutheran Brotherhood, Niagara Falls, N. Y.	70.00
First English Lutheran Brotherhood, Freeport, Ill.	10.00
First Lutheran Brotherhood, Chadwick, Ill.	5.00
First English Lutheran Brotherhood, Decatur, Ill.	7.50
Trinity Lutheran Brotherhood, Carthage, Ill.	7.50
St. James Lutheran Brotherhood, Peoria, Ill.	7.00
Polo Lutheran Brotherhood, Polo, Ill.	12.50
Trinity Lutheran Brotherhood, Lanark, Ill.	5.00
Luther Memorial Lutheran Brotherhood, Quincy, Ill.	15.00
House of Prayer Brotherhood, Aliquippa, Pa.	13.00
Grace Men's Class Brotherhood, Manorville, Pa.	10.00
Trinity Lutheran Brotherhood, Connellsville, Pa.	25.00
Saegerstown-Venango Lutheran Parish, Saegerstown, Pa.	14.00
St. James Lutheran Brotherhood, Ringgold, Pa.	15.00
Grace Lutheran Brotherhood, West Point, Neb.	23.00
St. Paul's Lutheran Brotherhood, Wayne, Neb.	26.00
Zion Lutheran Brotherhood, Benedict, Neb.	10.00
St. Paul's Lutheran Brotherhood, Auburn, Neb.	13.00
United Lutheran Brotherhood, Columbus, Neb.	10.00
Holy Trinity Lutheran Brotherhood, Little Mountain, S. C.	10.00
Ascension Lutheran Brotherhood, Columbia, S. C.	32.00
St. John's Lutheran Men's Club, Oshkosh, Wis.	35.00
Lake of the Isles Lutheran Brotherhood, Minneapolis, Minn.	25.00
Wooddale Lutheran Brotherhood, Minneapolis, Minn.	30.00
Trinity English Lutheran Brotherhood, Phillips, Wis.	20.00
Redeemer Lutheran Brotherhood, Milwaukee, Wis.	26.00
Grace Lutheran Brotherhood, Alden, Minn.	20.00
Redeemer Men's Class, Bristol, Tenn. (part payment)	2.50
Holy Trinity Lutheran Brotherhood, Lynchburg, Va.	15.00
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Friendship Lutheran Brotherhood, Taylorsville, N. C.	16.00
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Good Hope Lutheran Brotherhood, Hickory, N. C.	18.00
Kimball Memorial Ev. Lutheran Brotherhood, Kannapolis, N. C.	17.00
Low's Lutheran Brotherhood, Julian, N. C.	12.00
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Reformation Lutheran Brotherhood, Baltimore, Md. (additional paym't)	38.00
St. John's Lutheran Brotherhood, Wellington, Kansas	10.00
St. John's Lutheran Brotherhood, Lancaster, Kansas	5.00
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St. Mark's Lutheran Brotherhood, Emporia, Kansas	12.00
Christ Lutheran Brotherhood, Eureka, Kansas	17.00
Christ Lutheran Brotherhood, Lower Saucon, Pa.	30.00
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